The sincerity of the Andreassons is really not at issue; nor, so far as I am concerned, is the question of whether or not they saw a UFO and its humanoid occupants. For this event we have three witnesses: Waino Aho, Betty Andreasson and Becky, all of whom distinctly — and consciously — recall seeing these phenomena. The Andreassons' deep religious convictions make it unlikely they are liars, especially when in many ways the UFO story undermines their Christian beliefs. Fowler, who has a well-deserved reputation as a thorough investigator, found their neighbors held them in high regard. A doctor who conducted a psychiatric interview with Betty found no evidence of psychopathology and no reason to doubt her sincerity. A Psychological Stress Evaluator examination, for whatever that is worth, concluded Betty and Becky were telling the truth as they saw it.

But what about the rest of the story, for which Betty is more or less the sole witness? (I say "more or less" because Becky recalls bits and pieces of events that occurred in the house after the humanoids entered it and interacted with her mother.) Here we enter treacherous country, partly although not primarily because of unanswered questions about the validity of accounts related under hypnosis. (I remain skeptical of claims made for the much-publicized Lawson-McCall experiments in hypnotically-induced imaginary UFO abductions, which are supposed to cast doubts on "real" abductions but which in fact do no such thing.) Even more fundamentally we must be concerned not only with what the human mind is capable of but with what the UFO phenomenon is capable of.

There is no evidence that the story is a fantasy, unconscious or otherwise, inspired by Mrs. Andreasson's religious beliefs. In fact, her efforts to persuade herself that the humanoids who had abducted her were angelic emissaries are rather pathetic; for the most part the beings treated her with disdain and did not respond to her repeated pleas for assurance that they were doing God's work. On the other hand they didn't behave like demons either — the other fundamentalist view of UFO beings.

Significantly the beings conducted themselves in precisely the way they *always* conduct themselves in these kinds of cases. It is true that the Andreasson affair introduces some new details but not so many as one might at first suppose. Even the "phoenix" figures in another (unpublished) case. Even the small, subtle details match those in other reports, including a number (two of which I investigated) that have never appeared in print. Such statements as that the percipient is a "chosen person" and that the UFO intelligences are concerned that we might destroy ourselves are almost routine in such stories, whatever the claimant's religious background. (Mrs. Andreasson, by the way, feels the experience "threatened" her faith and ever since has been plagued with doubts about her lifelong beliefs.)

Seeing all this, I am impressed. I think it is clear that "UFO abductions" cannot be explained in conventional psychological terms. They do not as a rule reflect the individual's personal psychopathology; no matter from whom we hear the reports, whatever their personal backgrounds or geographical locations, they are telling stories that are *essentially* similar, down to the obscurest details. Reports that deviate from the basic pattern, I have learned from personal experience, almost invariably prove upon investigation to be hoaxes or hallucinations.

In my opinion we may conclude that, whatever happened to Mrs. Andreasson, it was not unlike whatever it is that causes other persons all over the world to believe they have been abducted into UFOs and have communicated with their occupants. It is too early to say, however, whether these are accurate recollections of literal events or whether they have some other, as yet undetermined cause.

Therefore Fowler's efforts to anthropomorphize the supposed extraterrestrials into beings who think and behave as we do (pp. 190-91) are little short of bizarre, especially since the whole thrust of the story has been to show, although somehow Fowler seems to have missed the point, the truly *alien* character of the UFO phenomenon. The absence of sophisticated analysis is one of the book's major flaws.

The book suffers also from the clumsy way in which events are related (Fowler for example devotes too much space to transcripts from the hypnosis tapes) and

from the author's artless earnestness. Perhaps it isn't quite fair to say this, since Fowler, for all his talents as a researcher, is not a professional writer, but one wishes the story had been better told.

Nevertheless Fowler deserves to be commended for his excellent work on a case which many ufologists would have refused to consider. No doubt about it, *The Andreasson Affair* is a major book which every thoughtful student of the UFO mystery should read. — *Jerome Clark.*

SASQUATCH APPARITIONS by Barbara Wasson, P.O. Box 5551, Bend, Oreg. 97701, 1979, 174 pages, $6.50, paperback.

Sasquatch Apparitions, a large-sized paperback book written and published by Barbara Wasson, attempts like others before it to give an overview of the entire Bigfoot phenomenon. A practicing clinical psychologist, Wasson writes about tracks she has seen, the "classic" Bigfoot sightings, the Patterson film, various recordings of alleged Sasquatch sounds, prominent investigators and the 1978 Humanoid Monster conference held at the University of British Columbia.

The clinical material makes the book especially interesting. Wasson explains how interviews with Bigfoot sighters should be handled. She provides an appendix detailing police officers' opinions on witness reliability from a survey of her own, as well as a statistical analysis of Sasquatch reports she has compiled. She also takes several investigators to task for poor procedures in interviewing witnesses and for publishing opinions which are based largely on hearsay data.

Her coverage of the "Anthropology of the Unknown, Sasquatch and Similar Phenomena" conference sponsored by the University of British Columbia comprises the strongest section of the book. In it she reprints her paper "The Credibility of Sasquatch Witnesses" and also critically considers the issues and personalities that dominated the meeting.

But beyond this *Sasquatch Apparitions* is not a very good book. Wasson has attempted too broad a survey. When she

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speaks clinically of witness reports, she is writing from her own professional background and we may accept her opinion for what it is worth on those grounds. When she criticizes theories of ambulation or technical reports on purported Bigfoot tapes and films, then she is working outside her specialty and her opinions are as valid (or invalid) as yours or mine. When she tries to bring psychological analysis to bear on classic reports such as Albert Ostman's, where all the principals are deceased, she is wasting her time and ours. It is problematic whether or not psychology is accurate as a "science" in analyzing *living* people, much less dead ones whom the psychologist never met and about whom little personal information exists.

Wasson's main experience in Bigfoot research comes from her association with Rene Dahinden, whom she knows far better than any other investigator who figures in her book. Yet, with surer access to facts and a larger understanding of Dahinden than of any other researcher, she refuses to use her specialty to present a full portrait of him. She writes, "I do not analyze my friends from a clinical standpoint. I will not do that here."

Perhaps in consequence her section on Dahinden is an example of some of the most dreadful writing I've seen outside the pages of *True Confessions*. Dahinden is described as physically striking, dashing, vibrant, seductive, as potent a force as a thunderstorm or lightning. The last paragraph reads: "As a settled bachelor, when asked, he says: 'Women? I haven't got the time!' " Such a perspective on a man who for decades has been one of the major investigators in the field is nothing short of pathetic.

Wasson's section on George Haas, a man I knew well, is superficial. She would have us believe that George was well-meaning but naive, surrounded by youths who "saw" Bigfoot just to please him. I never thought of George as naive; he was a thoughtful, critical-minded man and not as casual in his acceptance of Bigfoot reports as Wasson indicates. If George were deep into fantasy about Bigfoot, why did he never fantasize a sighting of his own?

More seriously, Wasson neglects to mention the Bay Area Group of Bigfoot investigators, surely one of the most important contributions George made to the field. He and Archie Buckley founded this group to get young people interested in the research and trained to do the job. Some members who joined while in their late teens or early 20's are now biologists, physical anthropologists and veterinary medics, scientifically qualified to investigate Bigfoot.

Wasson reports that she met George in 1974 when he "was near 72 years of age." In 1974 he was 68 years old. She reports he died in 1977. He died on February 16, 1978, aged 71. She reports that George "rarely smiled." He smiled frequently and broadly. The photograph of him in Wasson's book shows him smiling.

Wasson takes veteran Bigfoot investigator John Green to task because he has not conducted his research in the manner of a trained psychologist. Green sometimes draws tentative conclusions from hearsay data, which is regrettable, but his function is mainly that of a reporter, and as such he does his job.

If Green fails as an investigator because he is unaware of psychological techniques, then Wasson, so far as I'm concerned, fails in this written investigation because she is not a reporter. — *Don Herron.*

ALSO NOTABLE

UFO OCCUPANTS AND CRITTERS by John Brent Musgrave, Global Communications, New York, N.Y., 1979, 66 pages, $5.95, paperback.

Despite the frivolous-sounding title this is a serious book, a summary and analysis of all known close encounters of the third kind in Canada. The author's intelligence and sense of humor shine through it all. Now if Musgrave ever finishes that general history of the UFO phenomenon in his country that he's been promising us these past several years. . . .

WHERE IS NOAH'S ARK? by Lloyd R. Bailey, Abingdon, Nashville, Tenn., 1978, 128 pages, $1.95, paperback.

Dr. Bailey, an Old Testament scholar at Duke Divinity School, debunks the popular belief that the remains of Noah's Ark rest atop Mount Ararat. The author's arguments are all the more persuasive for the careful, restrained manner in which they are stated. A worthy contribution to the controversy — maybe even the final word.

★

REPORT FROM THE READERS

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.

THE AGE OF MIRACLES

The little clock ticking wasn't the miracle in Monica Witni's story ("The Little Clock That Could," April 1979 FATE). Her biggest accomplishment was moving a city of 181,000 more than 100 miles and putting it southwest of Indianapolis. Fort Wayne is located in the northeast part of Indiana. Look at any map! — *Beulah Morphew, Muncie, Ind.*

* * *

Either author Monica Witni or your typesetter got lost. She says her mother, traveling from Carbondale, Ill., to Noblesville, Ind., "approached Fort Wayne . . . on U. S. 40." No way! Fort Wayne is more than 100 miles northeast of Noblesville. Could she have meant Terre Haute? — *Cecil D. Clayton, Slaughters, Ky.*

THE AUTHOR REPLIES:

I checked my original manuscript and the report of the accident in *Southern Illinoisan* and your readers are right. The accident occurred outside Terre Haute, not Fort Wayne. The error was entirely mine, a slip of memory. — *Monica Witni, Piermont, N.Y.*

SERIOUS TROUBLE

"The Pisces Experiment" by Ben Myers (April 1979 FATE) confirms that our educational system is in serious trouble, for the article proves the opposite of what its author intended. Three of our best-known and controversial scientists were born under the sign of Pisces: Prof. Linus Pauling (February 28), Dr. Edward U. Condon (March 2) and Dr. Albert Einstein (March 14).

Your author assumes that the characteristics of Pisces can be assigned to Pisces people and that these characteristics do not lead to success or recognition. In selecting Pisces he could not have made a worse choice. Anyone who knows about the character and fame of the above-mentioned scientists should be thoroughly convinced that astrology is worthless. — *Edward J. Ramaley, Denver, Colo.*

THE LOST MAYAN TEMPLE

I was happy to see Part One of Gillett G. Griffin's article "The Search for a Lost Mayan Temple" in your May 1979 issue. It seems that Griffin is about to offer the solution to a mystery which has intrigued me since 1952.

During that year I read *Americans Before Columbus* by Elizabeth Chesley Baity (published by the Junior Literary Guild and Viking Press, 1951). Two photos appear in the book, one depicting the Mayan temple Rio Bec B and other showing another view of the model which appears with the FATE article. The caption reads: "This ancient ruin in southern Mexico looks somewhat like the two-towered churches that Indians were to build all over Central America under the direction of Spanish priests. Look carefully, however, and you will see the germ of the early